# Contentment...



Sheikh

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E-Book

Contentment…

All praise is for Allaah the Exalted Who is pleased with Islaam as a religion for us, Who has raised evidence that shows its correctness with clear proof, has made the path to knowing and believing it clear, out of truth and certainty, and has promised those who act according to His rulings and safeguard His limits a great reward.

He has kept for those who come to Him with Islaam a momentous reward and a great victory, and has made submitting to His rulings obligatory on us, holding fast to its pillars and braces, bonds, and means. It is His religion that He has been pleased with for Himself, His prophets and the angels of His Sanctuary. Through Islaam, the guided became guided, and the call of the prophets and Messengers was towards Islaam.

I bear witness that there is no deity worthy of worship besides Allaah the Exalted. He has no counterpart, partner, wife, son, or equal. He is far glorified above the lies of the promoters of falsehood and the liars, and He is exalted above the polytheism of the polytheists and the falsehoods of the atheists.

I bear witness that Muhammad is His slave and Messenger, His chosen one from His creation, the best of His creation, His trusted one over His revelation, and His ambassador between Him and His creation. Allaah the Exalted sent him with the best religion and legislation, the clearest evidence, the most manifest proof, and the clearest evidence to all that exists.

## To proceed :

**Contentment is a great action of the heart, and is one of the chief and most important actions of the heart.**

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*Abu Ad-Dardaa', may Allaah be pleased with him, said: "There are four peaks of faith: patience in command, contentment with destiny, sincere reliance on Allaah, and submission to the Lord."*[1]

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**Some have said that contentment is the best and brightest action. Daawood At-Taa'i, may Allaah have mercy on him, said: "The best of actions is contentment and being pleased with Allaah."[2] `Abd Al-Waahid ibn Zaid, may Allaah have mercy on him, said: "I do not consider any action as having precedent over patience except contentment. I do not know of a status nobler or higher than contentment, and it is the head of love."[3]**

**The Sunnah (tradition) that the Prophet, sallallaahu `alayhi wa sallam, left us with is to be content and submit. Imaam Ahmad, may Allaah have mercy on him, said when he was being tried: "Ninety successors of the companions, Imaams of the Muslims, Imaams of the pious predecessors, and various jurists of the lands have all agree that the Sunnah (tradition) that**

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[1] I`tiqaad Ahl As-Sunnah (4/676)
[2] Ahkaam Al-Qur'aan by Al-Jassaas (1/117)
[3] Shu`ab Al-Eemaan (475)

**Allaah's Messenger, sallallaahu `alayhi wa sallam, died on first consists of contentment with the predestination of Allaah, submission to His Order, and patience under His rule..."[1]**

**Those who are pleased with Allaah the Exalted are His party, as He the Exalted Says (what means):** *{Allaah is pleased with them, and they are pleased with Him - those are the party of Allaah. Unquestionably, the party of Allaah - they are the successful.}* [QUR'AAN 58:22] **Therefore, congratulations to whoever reaches this level and station.**

**Bishr ibn Al-Haarith, may Allaah have mercy on him, said: "Whoever has been given contentment has reached the most virtuous of levels."[2] Whoever does not reach this level should ask Allaah the Exalted to allow them to reach it. Ar-Rabi` ibn Abu Raashid, may Allaah have mercy on him, said: "Whoever asks Allaah the Exalted for contentment has asked for a great matter."[3]**

**In order to reach that level and be adorned with this characteristic, we must know all that has to do with this station, such as:**

**What does it mean linguistically and terminologically? What are its levels? How can one reach it? What are its fruits? What is the difference between contentment and patience? In**

[1] Al-`Aqeedah by Imaam Ahmad (pg. 72)
[2] Hilyat Al-Awliyaa' (8/350)
[3] Hilyat Al-Awliyaa' (5/112)

addition to this, there will be other issues which we will learn in the course of this booklet.

We ask Allaah the Exalted to Help us, and we rely on Him in all situations and cases.

## *Definition of Ridha (contentment)*

### Linguistically:

It means the opposite of displeasure, dissatisfaction, and discontent.[1] Ridha is for the soul to be tranquil in wake of something, and to feel relaxed towards it.[2] Ridha is opposite to wrath and displeasure and in the Hadeeth that `Aa'ishah, may Allaah be pleased with her, reported that the Prophet, sallallaahu `alayhi wa sallam, said: *"O Allaah, I seek refuge in Your pleasure (Ridha) from Your wrath."*[3]

Allaah the Exalted Says (what means): *{So he will be in a pleasant life.}* [QUR'AAN 69:21] Meaning, pleased and content. Also, sometimes, it is written as Ridhwaan, and it means to have a great amount of Ridha. Since the best Pleasure is that of Allaah the Exalted, the word Ridhwaan is used to describe it when Allaah the Exalted is Pleased. Allaah the Exalted Says (what means): *{Seeking bounty from Allaah and [His]*

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[1] Maqaayees Al-Lughah (2/330)
[2] Eedhaah Ad-Daleel (pg. 143)
[3] Reported by Muslim (486)

*pleasure.}* [QUR'AAN 48:29] **Allaah the Exalted also Says (what means):** *{Their Lord gives them good tidings of mercy from Him and approval.}* [QUR'AAN 9:21]

## Terminologically:

**Al-Haarith Al-Muhaasibi, may Allaah have mercy on him, said: "Ridha is for the heart to be content and tranquil in wake of command and orders."[1] Some wise people said: "Ridha is for the heart to be content with what Allaah the Exalted has divided for them."[2]**

**Ibn Hajar, may Allaah have mercy on him, said: "Ridha is for the heart to be content in wake of destiny."[3]**
**Others have said: "Ridha is to not conflict or disagree or show discontent with Allaah in what He the Exalted allows to happen to the slave."[4]Yet others have said: "Ridha is to not regret what a person has missed out on in this world, and to not feel sorrow for that."[5] `Abdullaah ibn `Abdul-`Azeez Al-`Umari said: "Ridha is asceticism."[6]**

[1] At-Ta`reef (pg. 102)
[2] At-Tawakkul `alaa Allaah (46)
[3] Fat-h Al-Baari (11/187)
[4] Shu`ab Al-Eemaan (226)
[5] Shu`ab Al-Eemaan (235)
[6] Tham Ad-Dunya (364)

Therefore Ridha, for the slave, is to submit to what Allaah the Exalted has ordered and forbade, be pleased with what Allaah is pleased for them, to not show discontent when Allaah's predestination occurs to them, including when befallen by previously dictated matters and calamities, to submit to Allaah the Exalted in all of those matters, and to be ascetic in this life.

## The levels and ruling of contentment

Levels of contentment of the heart vary according to the strength of faith that the slave possesses, and depending, as well, on the issue that contentment on part of the slave enters. These levels are categorized in terms of their ruling to three categories:

1) **Contentment that is obligatory; this is the root of contentment and consists of four matters:**

    a) Contentment with Allaah the Exalted as a Lord
    b) Contentment with Islaam as a religion.
    c) Contentment with Muhammad, sallallaahu `alayhi wa sallam, as a prophet and Messenger.

Al-`Abbaas ibn `Abdul-Muttalib, may Allaah be pleased with him, reported that he heard Allaah's Messenger, sallallaahu `alayhi wa sallam, say: *"They have tasted the flavor of faith;*

*the one who is pleased with Allaah as their Lord, Islaam as their religion, and Muhammad as their messenger."*[1]

d) **Contentment with calamities that happen, and not being overtly sad or displeased.**

## 2) Contentment that is recommended.

a) **It consists of the higher levels of the four matters that have been mentioned.**

## 3) Contentment that is forbidden.

a) **It consists of contentment with disobedience and sin.**

# The first category

# Obligatory contentment

**Contentment that is obligatory is what consists of the root of contentment with Allaah the Exalted as Lord, Islaam as a religion, Muhammad, sallallaahu `alayhi wa sallam, as a prophet, and with predestination and pre-destiny. The higher levels of these matters are not obligatory.**

**This is contentment that faith cannot be complete without. Whoever is not pleased with these matters in the first place, or is not pleased with one of them might be removed from the fold of this religion, and become a disbeliever in Allaah the Exalted.**

[1] Reported by Muslim (34)

Having contentment in the aforementioned categories is easy to claim, however, when trying to realize it, needs effort, patience, and getting the soul used to it.

## Contentment with Allaah:

One of the greatest ways to show that one is content with Allaah the Exalted is to unify Him in all matters of Lordship and Divinity, and in His Names and Attributes. Therefore, you should be pleased with Him the Exalted as a Lord, alone, without a partner or associate. You should also be content with worshipping Him, loving Him, showing humility to Him, submitting to Him, urge to reach Him, fear Him, hope in Him, and so forth. In all of these things, you should not associate anything in worship with Him.

Also, you should be happy with His rendering and managing affairs. Then, you would turn to Him for your matters, and ask Him to rectify your religion and worldly affairs.

Also, another aspect of being content with Allaah the Exalted as a Lord is that you hate and have discontentment with worshipping other than Allaah. This is the pinnacle of Islaam. You are not content with the fact that Christians worship the cross and Christ, may Allaah exalt his mention. You are not content that Jews worship `Uzair (Ezra), may Allaah exalt his mention. You are not content that idolaters worship Buddha, and are not content that any idols or figures are worshipped, regardless of what they are.

**This type of contentment is forbidden from the extremist Soofis who worship graves, because they, in reality, are not pleased with Allaah as a Lord. Due to that, they relay their problems to "allies of Allaah," and Soofi leaders, ask them, seek strength through them, rely on them, and wish things from them that only Allaah the Exalted is capable of, and that only Allaah the Exalted can decree.**

**Had those who seek the dead truly believed in Allaah the Exalted as a Lord, they would have asked for help from Allaah, would have not relied on anything besides Allaah, and would not have sought help except through Him.**

**It is strange to find that those who worship graves claim that they are the lords of hearts, and that they are specialists in healing and curing hearts. How can someone whose heart has been killed by polytheism and lack of monotheism actually cure a heart?**

**Allaah the Exalted Says (what means):** *{Say: 'Is it other than Allaah I should desire as a lord while He is the Lord of all things?'}* [QUR'AAN 6:164] **Ibn `Abbaas, may Allaah be pleased with him, said: "Meaning, as a Master and Deity, so, how could seek a Lord besides Him, while He is the Lord of everything?"**[1]

**Allaah the Exalted also Says (what means):** *{Say: 'Is it other than Allaah I should take as a protector, Creator of the heavens and the earth.'}* [QUR'AAN 6:14] **Meaning, should I**

[1] Madaarij As-Saalikeen (2/181)

**take anyone besides Allaah the Exalted as one worshipped, a helper, aider, or refuge?**

**Included within contentment with Allaah the Exalted as a Lord is to love for Allaah's Sake, and hate for Allaah's Sake. Loving scholars is a form of contentment with Allaah as a Lord. Love of pious and ascetic people is a form of contentment with Allaah as a Lord. Loving those who order good and forbid evil is a form of contentment with Allaah as a Lord. Hating sinners and immoral people is a form of contentment with Allaah as a Lord. Hating actors and singers is a form of contentment with Allaah as a Lord.**

**Hating immoral, sinful, and perverted satellite channels is a form of contentment with Allaah as a Lord.**

## Contentment with Islaam:

**Contentment with this religion consists of being content with what Allaah the Exalted has legislated in it, including rulings. So, whatever Allaah has forbidden, you are content with that prohibition, and what He has made lawful, you are content with it, and whatever He made obligatory, you are content with it.**

**Allaah the Exalted Says (what means):** *{[Say], 'Then is it other than Allaah I should seek as judge while it is He who has revealed to you the Book explained in detail?'}* [QUR'AAN 6:114] **Meaning, shall I be pleased with any judge that judged between you and I accept the religion of Islaam that is expressed in Allaah's Book and the Sunnah of His Prophet, sallallaahu `alayhi wa sallam?**

Therefore, you should be content with the fact that being dutiful to parents is obligatory, as well as Zakaat, etc. and to be content with the fact that fornication, adultery, and interest is forbidden, etcetera.

Discontent with this religion is disbelief and renders a person outside the fold of Islaam. Allaah the Exalted Said (what means): *{That is because they followed what angered Allaah and disliked [what earns] His pleasure, so He rendered worthless their deeds.}* [QUR'AAN 47:28]

Therefore, Allaah has rendered the actions of those that did not follow what He is pleased for them as invalid. Actually, they followed what displeases Allaah the Exalted, and hated what Allaah is content with, including righteous actions, obligations, and orders.

It is a severe lie for someone to say that they are content with Islaam as a religion, and then afterwards, follow various man-made laws, and you find them ruling by French, English, or Italian law. Therefore, where is contentment with this religion? Where is holding fast to when Allaah the Exalted Says (what means): *{The decision is only for Allaah.}* [QUR'AAN 6:57] Legislating in the religion is for Allaah the Exalted alone, without partners in that.

A part of being pleased with this religion is showing alliance towards the Muslims, and enmity towards the disbelievers. This is one of the main manifestations of contentment with this religion. You are content with the religion and with those who

are content with it, and hate polytheism and disbelief, and show enmity to those who are content with it.

The furthest one can be from being content with Islaam is that a person is content with what the people of disbelief do, believe, and take as customs. Now only that, but they transfer them to Islaamic countries. Such customs include nakedness, mixing, various types of music, and various forms of mischief. Another manifestation of lack of contentment with Islaam is to call to secularism, and to separate religion from politics and state.

## Contentment with Muhammad, sallallaahu `alayhi wa sallam:

Contentment with this noble Prophet is shown in a few ways, such as loving him, sallallaahu `alayhi wa sallam. It is not enough to merely love him, but rather, he, sallallaahu `alayhi wa sallam, must be more beloved to you than yourself, your spouse, father, mother, children, friends, and relatives.

Another manifestation of contentment in him, sallallaahu `alayhi wa sallam, as a prophet is to sacrifice one's soul and body for him, as the Companions, may Allaah the Exalted be pleased with them, did. One of them would close a hole, out of fear for the Prophet, sallallaahu `alayhi wa sallam. Another would attack an entire army alone just to defend him, and a third would prefer that their bodies be cut into pieces than the

Prophet, sallallaahu `alayhi wa sallam, being harmed by a thorn.

Another aspect of being content with him, sallallaahu `alayhi wa sallam, is to not wish that someone else was the Prophet, as the disbelievers and those that sway from Allaah's Path during the time of the Prophet, sallallaahu `alayhi wa sallam, did, when they said, as Allaah the Exalted Says about them (what means): *{Why was this Qur'an not sent down upon a great man from [one of] the two cities?}* [QUR'AAN 43:31]

Therefore, they were not pleased with his Prophethood, and wanted it to be with someone that they chose and were content with.

Another aspect of being content with him as a prophet is to be content with what Allaah the Exalted has legislated on his tongue, such as forbidding something, making something obligatory, or making something lawful. Allaah the Exalted Says (what means):

*{But no, by your Lord, they will not [truly] believe until they make you, [O Muhammad], judge concerning that over which they dispute among themselves and then find within themselves no discomfort from what you have judged and submit in [full, willing] submission.}* [QUR'AAN 4:65]

Ruling by the Sharee`ah is not enough to be content with him as a prophet, rather, one must not find any displeasure or discomfort in their soul, and then should submit to [his order].

**Another aspect of being content with him as a prophet is to be content with how wealth and money is spread, such as charities, war spoils, booty, and so forth. Allaah the Exalted Says (what means):**

*{If only they had been satisfied with what Allaah and His Messenger gave them and said: 'Sufficient for us is Allaah; Allaah will give us of His bounty, and [so will] His Messenger; indeed, we are desirous toward Allaah,' [it would have been better for them].}* [QUR'AAN 9:59]

**Abu Hurayrah, may Allaah be pleased with him, reported that Allaah's Messenger, sallallaahu `alayhi wa sallam, said:** *"Wretched is the slave of the Deenaar, Dirham, and Khameesah (all forms of currency), if they are given, they are content, and if not, they are angry."*[1]

**Another form of being content with him as a prophet is to never invent anything in the religion, to stop where his Sunnah stops, and to never dare to invent things that Allaah never sent any authority. Therefore, inventing birthday parties, various forms of remembrance of Allaah, ways of remembering Allaah, and various actions of worship, all show lack of content with the Prophet, sallallaahu `alayhi wa sallam, as a prophet.**

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[1] Reported by Al-Bukhaari (2887)

Therefore, hold fast, may Allaah show mercy to you, to the Sunnah of your Prophet, the compassionate, the merciful. Do not sway from it due to the statement or action of anyone, and do not seek guidance through anyone besides him, sallallaahu `alayhi wa sallam. Do not be deceived by the adornments and impersonations of those who spread falsehood. Also, do not be deceived by the views and interpretations of philosophers. Guidance, victory, and contentment are in what comes from Allaah the Exalted and His Messenger, sallallaahu `alayhi wa sallam, not in what the innovators and extremists have invented from their disappearing views, and corrupt intellects.

Be content with Allaah's Book and the Sunnah of His Messenger, sallallaahu `alayhi wa sallam, rather than the statement of any speaker or adornment of something false.

## Contentment with predestination and destiny:

Contentment with predestination and destiny is parallel to patience. It is to not be overtly sad at times of calamities and trials, having a tranquil heart, praising Allaah at all times, and knowing that whatever Allaah the Exalted has predestined is for wisdom that only He the Exalted knows.

Therefore, you would be happy with what Allaah the Exalted has destined you to have, such as sickness, poverty, tight situation, bad life, and so forth. Also, you should be content with the wife that He has given you, even if she was not very beautiful. You should also be content with the children that He has given you, even if they were not many, only girls, or only

bows. You would be content with your tribe and people wherein Allaah the Exalted has created you, even if they were not as noble as others.

Among the things that conflict with being content with predestination is to tear one's clothes at times of calamities, slap one's own face, and wailing over the dead. Another issue is the calamity of suicide that has become prominent and widespread with Muslims. We have heard of many young men who have killed themselves due to a calamity that befell them, and we have heard of many young women who have killed themselves due to a painful experience that they went through. Another thing that conflicts with contentment with predestination is to complain and show discontent to people. Also, to believe that Allaah the Exalted is unjust to them, and that the person deserves blessings that Allaah the Exalted has given to so-and-so person.

Happiness and contentment with predestination is what some scholars called being pleased with Allaah. The difference between being pleased with Allaah and of Him the Exalted is that contentment with Allaah consists of being pleased with Him in His Divinity, Unity in worship, ruling belongs to Him, and that we are content with what He legislated. This is for the believers only, as for the disbelievers, they are not pleased with Allaah.

As for being content of Allaah, it is to be content with what He predestined, and what He has made in terms of due terms and sustenance. This type may be possible by both a believer and a

disbeliever. You might find a polytheist who is content with predestination, and you might find a disbeliever who is patient in times of calamities, and might even say that they are sure that this is destiny. There are some of those who abandon prayer altogether who have faith in predestination, and their faith is stronger than those who pray.

There is not a doubt that a believer must have both issues. They should be pleased with Allaah, and of Allaah, but should know that being content with Allaah is a higher level, because it is specific to the believers.
Therefore, contentment with Allaah the Exalted is one of the most emphasized obligations, according to the consensus of the Ummah. Therefore, the Islaam and actions of the one who is not content are invalid.

## The second category

## Recommended contentment

Recommended contentment is contentment that is an increase on the levels of the previously mentioned obligatory levels.

### Contentment with Allaah the Exalted:

It is to be content with Allaah as opposed to anyone else, and not care about anything besides Allaah. This is the level of those who are close to Allaah the Exalted. Al-Fudhail ibn `Iyaadh, may Allaah have mercy on him, said: "The level of

**contentment with Allaah is the level of those who are close to Allaah. There is nothing between them and Allaah the Exalted except bounties and gardens of pleasure."[1]**

## Contentment with Islaam:

**It is to be content with righteous actions apart from other actions.**

### Contentment with Muhammad, sallallaahu `alayhi wa sallam, as a prophet:

**It is to love knowing his biography, being keen on having his characteristics, adorning oneself with his manners, and wishing to be with him in Paradise on the Day of Resurrection.**

### Contentment with predestination and destiny:

**Ibn Taymiyyah, may Allaah have mercy on him, said:**

**"Contentment with destiny and predestination is of three types:**

1) **Being content with obedience; this is an act of obedience that is obligatory.**
2) **Being content with calamities; this is obligatory, and it is either recommended or obligatory."[2]**

**From the speech of Shaykh Al-Islaam, may Allaah have mercy on him, we infer that contentment with calamities and with what Allaah decrees is of two types: obligatory and recommended.**

[1] Hilyat Al-Awliyaa' (8/97}
[2] Majmoo` Al-Fataawa (10/482-483)

As for the obligatory type, then we have previously spoken about it. As for the recommended type, then it is the higher level of contentment in wake of calamities. It consists of a completely tranquil soul, and praise of the Lord the Exalted for the hardship that happened to them, just as they would praise Him when something good happens. This is a rare level that only a minority of created beings reach.

Ibn `Awn, may Allaah have mercy on him, said:

> "Be content with the predestination of Allaah, regardless if it is hard or easy, because that lowers your stress, and is better in terms of what you ask for in your hereafter; know that the slave will not be completely content until they are just as content with poverty and hard life as they are when they are rich and have an easy life. How can you make demands from Allaah the Exalted in your matters, then be discontented when you see His predestination is contrary to your desires, even though had what you wanted happened, it might have destroyed you, but only show content when His predestination is in accordance with your desires. That is because of your lack of knowledge in the unseen. How can you demand from Him if you are as has been described? If you are as such, then you have not been just with yourself, and have not reached the door of contentment."[1]

[1] Ar-Ridha `an Allaah bi-Qadhaa'ihi (69)

**From the Mercy of Allaah is that He did not make these levels obligatory on His slaves, because they would be unable. If someone asks, why should a person thank their Lord for a hardship? Then we answer in two ways:**

**First: Because they know that Allaah has perfectly created everything, and that He does not do anything that is void of wisdom. In that case, the person should be content with Allaah's actions, and should thank Him for them.**

**Second: Because they know that Allaah the Exalted is more knowledgeable about what is beneficial for the person than the person themselves, and that His choice for them is better than the person's choice for themselves.**

**Anas ibn Maalik, may Allaah be pleased with him, said that Allaah's Messenger, sallallaahu `alayhi wa sallam, said:** *"Amazing is the situation of the believer, if Allaah decrees something for them, it is good for them."*[1] **Therefore, you should thank Allaah the Exalted for this goodness that He has decreed for you, even if it comes in the form of a hardship or calamity.**

**Another question that is asked is that if a person asks Allaah the Exalted to remove the hardship, does that conflict with contentment?**

**Some Soofis alleged that supplicating to have the hardship removed impedes contentment and submission. However, what is correct is that the thing that is forbidden and censured is for a person to complain to people rather than Allaah. If the person complains of the harm they are going through to their**

[1] Reported by Ahmad (20298) and Al-Albaani ruled it as being authentic

**Lord and supplicates to Him to have it removed that does not conflict with contentment and submission.**

**Ayyoob (Job), may Allaah exalt his mention, when he was afflicted by hardship, called on His Lord to remove the punishment. Along with that, Allaah the Exalted described him as being patient, Saying (what means):** *{Indeed, We found him patient.}* **[Qur'aan 38:44]**

**Al-`Ayni, may Allaah have mercy on him, said: "The Prophet, sallallaahu `alayhi wa sallam, his Companions, and other role-models complained of their pains and hurts. There is not a child of Adam except that they feel pain and suffer from sickness. However, it is censured to mention those hardships to people by way of feeling annoyed and complaining. As for someone telling their brother in faith so that they supplicate to Allaah to cure them and heal them, or if wailing and moaning gives them relief, then that is not complaining."**[1]

**Also, Allaah the Exalted Says (what means):** *{They arise from [their] beds; they supplicate their Lord in fear and aspiration.}* **[Qur'aan 32:16] Therefore, Allaah the Exalted described His righteous slaves in that they call on their Lord wanting bliss and that hardships removed from them. So, supplicating that Allaah the Exalted gives the person something good or pushes something evil away does not conflict with contentment.**

**Another oft-asked question is that do tiredness, pain, and sadness conflict with recommended contentment? The answer**

[1] `Umdat Al-Qaari (21/222)

is that being tired from worship, feeling pain from calamities, and being sad when something saddening happens to us is not contrary to recommended contentment.

Ibn Hajar, may Allaah have mercy on him, said: "Manifestation of sadness on a person when a calamity befalls them does not remove them from the confines of being patient and content, if their heart was tranquil."[1]

An example is that a sick person might be content with drinking medicine, and their heart is tranquil taking it, because they know that this medicine, through experimentation and the recommendation of doctors, works and cured many sick people before them. However, although the person is content and tranquil with the medicine, they feel its bitterness, and their body trembles because of its taste.

Likewise is the Muslim who is sincere and truthful. Their heart is tranquil with their Lord, and they are pleased with what Allaah the Exalted has ordered them to do, and what He has written for them, in terms of calamities and sadness that befalls them. Along with that, they feel tiredness, pain, and grief.

Therefore, a fasting person might be content with fasting and happy with it, but would feel the pain of hunger. The one making Jihaad who is sincere in Allaah's Path will be content with this rite and great Islaamic obligation, they might be totally giving themselves in for it, but might feel pain and tiredness.

[1] Fat-h Al-Baari (7/514)

**In summary, pain and tiredness do not necessarily have to be done away with for contentment to take place, even if some people who have high status take pleasure in pain. Ibraaheem ibn Faatik, may Allaah have mercy on him, said: "Contentment is to find calamities pleasurable."[1]**

**Likewise, telling about the pain or tiredness does not conflict with Ridha with what Allaah the Exalted has predestined and set due rights. That is what Moosa (Moses), may Allaah exalt his mention, did when he mentioned to his servant that he has become fatigued and tired due to his travels. Al-Qurtubi, may Allaah have mercy on him, said: "This is evidence that it is permissible for a person to inform of the pain and sickness they are feeling and that does not conflict or impede Ridha or submission to predestination. However, the rule is that must not be by way of discontentment or displeasure."[2]**

**Another question is: does contentment conflict with crying over the dead? When Ibraaheem the son of the Prophet, sallallaahu `alayhi wa sallam, passed away, the eyes of the Prophet, sallallaahu `alayhi wa sallam, flooded with tears, and he said:** *"The eyes shed tears, the heart feels sorrow, but we only say what pleases the Lord. We are sad that you have departed, O Ibraaheem."*[3]

**Ibn Taymiyyah, may Allaah have mercy on him, said:**

[1] Shu`ab Al-Eemaan (10078)
[2] Tafseer Al-Qurtubi (11/15)
[3] Reported by Al-Bukhaari (1303)

**"Crying for the dead by way of mercy is something that is good, and is recommended. That does not conflict with contentment, contrary to crying over the dead person because they miss them. Through this, we can come to know the meaning of when the Prophet, sallallaahu `alayhi wa sallam, said when he cried over the dead:** *'This is mercy that Allaah has placed in the hearts of His slaves, and Allaah shows mercy to His merciful slaves.'*[1]

**People are of four types:**

1) **People who are patient but hardhearted, and do not have mercy.**
2) **People who have mercy but also feel extreme sorrow.**
3) **People who are hardhearted and feel extreme sorrow.**
4) **The praiseworthy believer who is patient in wake of what befalls them, and is merciful to the people."**[2]

## The third category

## Forbidden contentment

**Ibn Taymiyyah, may Allaah have mercy on him, said in defining the types of contentment with predestination: "The third type**

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[1] Reported by Al-Bukhaari (5655) and Muslim (923)
[2] Majmoo` Al-Fataawa (10/47) with slight annotation

**is to be content with disbelief, sin, and disobedience; this is a sin. Actually, one is not ordered to be content with the aforementioned things, rather, one is ordered to hate and loathe them, because Allaah the Exalted does not love them and is not pleased with them."[1]**

**Something that shows what Ibn Taymiyyah, may Allaah have mercy on him, said is the hadeeth of Al-`Ars ibn `Ameerah Al-Kindi, who reported that the Prophet, sallallaahu `alayhi wa sallam, said:** *"If a sin is committed on earth, the one who witnessed it but hated it is the same as someone who did not do it, and the one who did not witness it but was pleased with it is the same as the one who did it and witnessed it."*[2]

**Also, Ar-Rabi` ibn Anas, may Allaah have mercy on him, said: "It is written in the previous book that whoever is pleased that Allaah be disobeyed, then Allaah will never accept their actions, so long as they are like that."[3]**

**Unfortunately, many people today are pleased with things that are forbidden and concur with them, even if they do not participate in them. A person would find mischief and corruption in their family while they are pleased with that. They are content with their daughter speaking with young men and mixing with them, all in the name of freedom. They are pleased that their wives leave the house while being uncovered and without Hijaab (covering), all in the name of open-**

[1] Majmoo` Al-Fataawa (10/482-483)
[2] Reported by Abu Daawood (4345) and Al-Albaani ruled it as being acceptable
[3] Ad-Durr Al-Manthoor (2/576)

**mindedness. Actually, some of them are content with their young son to commit illicit acts with the maid while they hear and see them.**

**Some of those people call themselves 'cultured,' and are happy with various types of disbelief, under the slogan of acceptance of the other opinion. Others are content with innovations under the slogan of tolerance and unity, and so forth.**

**Allaah the Exalted has forbidden being content with the state of disbelievers and sinners, and He the Exalted clarified that He the Exalted is not pleased with such a state. Allaah the Exalted Says (what means):** *{They swear to you so that you might be satisfied with them. But if you should be satisfied with them - indeed, Allaah is not satisfied with a defiantly disobedient people.}* **[QUR'AAN 9:96]**

**Ash-Shawkaani, may Allaah have mercy on him, said: "The intent behind Allaah the Exalted informing that He is not pleased with them is that He the Exalted wanted to prohibit the believers from that as well, because contentment in what Allaah the Exalted is not pleased with is not something that a believer does."[1]**

**The legislative principle is that contentment with sin is a sin, and contentment with disbelief is disbelief. `Abdullaah ibn Shumait, may Allaah have mercy on him, reported that his father said: "It used to be said that whoever is pleased with sin**

[1] Fat-h Al-Qadeer (2/574)

is one of its people, and whoever is pleased that Allaah is disobeyed will not have their actions [accepted]."[1]

A person looked highly pleased at the fact that `Uthmaan, may Allaah be pleased with him, was killed, and Ash-Sha`bi, may Allaah have mercy on him, said: "You have participated in his killing." Meaning, he made it as if being pleased with the murder is murder in and of itself. Al-Qurtubi, may Allaah have mercy on him, said: "This is a great issue, wherein being content with sin is a sin."[2]

## The way to contentment

After we have come to know the types of contentment, and that some of it is obligatory and other is recommended, we must know how to reach this path, and how the slave can be one of those who partake in this worship of the heart.

Before clarifying how to reach the path of contentment, we mention a very important difference of opinion among the scholars in this issue, which is: is thankfulness something that is innately part of a person's character, or is it an acquired skill that a slave can reach through struggling and practice?

[The answer is that] contentment is both innately given and acquired. It is acquired in terms of its means, and something bestowed in terms of its reality, meaning that a slave could

[1] Hilyat Al-Awliyaa' (3/130)
[2] Tafseer Al-Qurtubi (4/286)

**acquire Ridha through taking its means, which we will mention. However, the reality of Ridha cannot be acquired through that, for it is something that Allaah the Exalted gives, and is a virtue that He bestows. Allaah the Exalted gives it to whomever from His slaves He wishes, and deprives whichever of His slaves, as He wishes.**

## Ways to achieve Ridha:

**When a slave comes to know of the obligation of the fundamental principle that is Ridha, and how its higher levels are recommended, they should strive towards knowing how to attain it, and what the means are to reach that straight path.**

### First: Being patient in wake of harm and in doing actions of obedience:

**Allaah the Exalted Says (what means):** *{So be patient over what they say and exalt [Allaah] with praise of your Lord before the rising of the sun and before its setting; and during periods of the night [exalt Him] and at the ends of the day, that you may be satisfied.}* **[Qur'aan 20:130]**

### Second: Supplication to Allaah to grant them Ridha:

**Zayd ibn Thaabit, may Allaah be pleased with him, said that Allaah's Messenger, sallallaahu `alayhi wa sallam, taught him a supplication and ordered him to continuously perform it, and make his family continuously perform it every day. It contains:** *"I ask You, O Allaah for contentment after your*

*predestination.”*[1] `Abdullaah ibn `Umar said that the Prophet, sallallaahu `alayhi wa sallam, used to say: *“O Allaah, I ask you for wellbeing, correctness, trustworthiness, good character, and contentment with predestination.”*[2]

### Third: Knowing Allaah the Exalted:

If a slave knows that Allaah the Exalted is Wise, Compassionate, and Merciful, they achieve Ridha in what Allaah the Exalted decrees. Al-Aloosi, may Allaah have mercy on him, said: “Knowledge necessitates contentment with predestination, and tranquility during trials.”[3] Al-Fudhail, may Allaah have mercy on him, said: “Those who are most worthy of Ridha are those who know Allaah.”[4]

Al-Junaid, may Allaah have mercy on him, said: “Ridha depends on the level of knowledge and firmness in understanding.”[5] Some were asked about how to reach the station of Ridha, they responded: “For the heart to know that Allaah is Just in His decree and that He cannot be accused [of injustice].”[6]

### Fourth: Reliance on Allaah the Exalted:

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1 Ar-Radd `alaa Al-Jahmiyyah by Ad-Daarimi (pg. 116) and the chain of narration is acceptable
2 I`tiqaad Ahl As-Sunnah (4/652)
3 Rooh Al-Ma`aani (11/180)
4 Hilyat Al-Awliyaa’ (8/104)
5 Rooh Al-Ma`aani (30/206)
6 Hilyat Al-Awliyaa’ (10/89)

**That is because contentment is the finality of reliance on Allaah. After a slave has firmness in the path of Tawakkul (reliance), they can achieve Ridha. Ridha occurs after submission and entrusting to Allaah.**

**Fifth: Accepting what Allaah the Exalted has divided for them:** **Yahya ibn Mu`aath, may Allaah have mercy on him, was asked: "When does a person reach the station of Ridha?" He replied: "It occurs after they establish themselves on four principles in dealing with their Lord. They should say: 'If You give me, I accept, if You do not give me, I am content, if You left me I worship, and if You call me, I answer."**[1]

**Sixth: Sitting with the poor:** **Some said: "Whoever sits with the poor will be increased by Allaah in their contentment with what Allaah the Exalted has divided for them."**[2]

**Seventh: Remembering death:** **`Umar ibn `Abdul-`Azeez, may Allaah have mercy on him, wrote to Al-Awzaa`i, may Allaah have mercy on him, saying: "Whoever thinks about death often will be content in this life with little."**[3]

**Eighth: Having a high level of enthusiasm and a pure soul:** **When a person has a high level of enthusiasm, and wants to purify and cleanse themselves from its filth, it would reach the path of Ridha.**

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[1] Madaarij As-Saalikeen (2/174)
[2] Al-Burhaan Al-Mu'ayyad (pg. 109)
[3] As-Samt (35)

**Ninth: Making the soul accustomed to whatever Allaah the Exalted decrees for it:** That would be made easier for a slave if they know their weakness, but the strength of their Lord; their ignorance, but the Knowledge of their Lord; their inability, but the Ability of their Lord, and knowing that Allaah is Merciful, Compassionate, and Caring of them.

Allaah the Exalted might decree that your child passes away, but you do not know the wisdom behind that, but you submit and are content, knowing that Allaah is Wise and Knowledgeable, and perhaps this son would have been a disbeliever if they had lived.

Allaah the Exalted might decree that you lose your job, but you do not know the wisdom behind it, but you submit and are content, and perhaps Allaah the Exalted decrees that you get a job that has more sustenance for you. This is known by experience and looking at the situation of various people.

If the slave knows their ignorance, believes in the Knowledge of their Lord, and knows that His choice is better than their choice for their own selves, they would reach Ridha.

**Tenth: Reflecting with one's heart:** Reflecting in the heart is a means to reach contentment with Allaah the Exalted. If a slave reflects how Allaah the Exalted made them weak but gave them faith, and how He made some others very strong and tyrannical, but deprived them of that blessing, then destroyed them, it would be clear to the slave how great the bounty that Allaah the Exalted has given them is.

**If a person thinks of their poverty and that this poverty made them unable to engage in various sin and disobedience, and how Allaah the Exalted has given some people a large amount of wealth and they were sinful with it, and made others sinful, they would know the degree of Allaah the Exalted Blessing on them, and so forth.**

## The difference between contentment and patience

**The station of Ridha is higher than that of Sabr (patience), because the one who is content only wishes to have the situation they have, so, they are pleased and content with what Allaah the Exalted decreed for them. As for the patient person, they do not show extreme sorrow with what Allaah the Exalted has decreed for them, and do not do anything that conflicts with legislation. However, they wish that they could be in a better situation that they are in.**
**The son of a man died, and `Umar ibn `Abdul-`Azeez, may Allaah have mercy on him, attended. The man was handling it well, and a man said: "This, by Allaah, is contentment." He replied: "Or, is it patience?"**[1]

**Also, Ridha stays with a slave in all of their situations, regardless if they are going through hardships or blessings. As for patience, a slave can only use it at times of difficulties and**

[1] Hilyat Al-Awliyaa' (8/277)

**calamities. If a Muslim is able to deal with Allaah with contentment in their soul, then let them do so, otherwise, let them be patient, because it contains a great amount of goodness.**

**That is why scholars who are worshippers and ascetics give very keen care to the station of Ridha more than their care for the station of patience, because it is a level up. Abu `Abdullaah An-Nabaaji, may Allaah have mercy on him, said: "Allaah has slaves that are shy from patience, but instead take the path of contentment."**[1]

## The fruits of contentment

**Contentment has many fruits, and among them are:**

### Entering Paradise:

**Abu Sa`eed Al-Khudri, may Allaah be pleased with him, reported that Allaah's Messenger, sallallaahu `alayhi wa sallam, said:** *"O Abu Sa`eed, whoever is pleased with Allaah as a Lord, Islaam as a religion, and Muhammad as a Prophet, then Paradise is guaranteed for them."* **At that, Abu Sa`eed was amazed, and said: "Repeat it to me, O Allaah's Messenger." At that, he repeated it to him.**[2]

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[1] Taareekh Dimashq (21/17)
[2] Reported by Muslim (1884)

**Ibn Mas`ood, may Allaah have mercy on him, said: "Whoever is pleased with what Allaah the Exalted has sent from the heavens to the earth will enter Paradise, if Allaah Wills."**[1]

## Sins being forgiven:

**Sa`d ibn Abu Waqqaas, may Allaah be pleased with him, reported that Allaah's Messenger, sallallaahu `alayhi wa sallam, said:** *"Whoever says after hearing the call to prayer: 'I bear witness that there is no deity worthy of worship except for Allaah, alone, without any partners, and that Muhammad is His slave and Messenger, I am pleased with Allaah as a Lord, Muhammad as a Messenger, and Islaam as a religion,' their sins will be forgiven."*[2]

## Allaah will make those who were content pleased and content on the Day of Resurrection:

**Allaah's Messenger, sallallaahu `alayhi wa sallam, said:** *"It is a right on Allaah to please and make content the Muslim that says when they wake, and when they sleep, 'I am pleased with Allaah as a Lord, Islaam as a religion, and Muhammad as a Prophet.'"*[3]

[1] Hilyat Al-Awliyaa' (9/249)
[2] Reported by Muslim (386)
[3] Reported by Ahmad (18988) and Shu`aib Al-Arnaa'oot said that it is authentic when taking other means of transmission into account

### Attaining blessing in sustenance:

**Abu Al-`Alaa' ibn Ash-Shikhkheer, may Allaah have mercy on him, said: Someone from Banu Sulaim who I think met Allaah's Messenger, sallallaahu `alayhi wa sallam, said:** *`Allaah tests a slave based on what He has given them. Whoever is pleased with what Allaah has given them, Allaah will bless and increase it, but whoever is not pleased, then Allaah the Exalted will not bless it for them.'"*[1]

### Attaining comfort, ease, and good living:

**Aktham ibn Saifi, may Allaah have mercy on him, said: "Whoever is pleased with their division in sustenance will have a good life, and whoever is content with what they have will have their eyes eased."**[2]

**Contentment with Allaah is the greatest door to the Paradise of this life; it is the relief of those who know Allaah, the life of those who love Allaah, and the bliss of those who worship Allaah.**

**Contentment rids a person of troubles, sorrow, sadness, a divided heart, bad situations, and evil predicaments. Contentment necessitates that a person has tranquility in their heart, as well as its coolness, serenity, and calmness. This is opposite to anger and sorrow, which leaves a person with a doubtful, bothered and uneasy heart.**

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[1] Reported by Ahmad (20294) and Al-Albaani ruled it as being authentic

[2] Al-Qanaa`ah wa Al-`Afaaf (131)

Contentment gives the heart tranquility that cannot otherwise be attained, and that nothing is more beneficial than it, because when the slave has tranquility, their condition becomes upright, their mind is cleared, and they would be in a state of safety, meekness, and having a good life. Some said: "A good life is to be content with what has been made accessible and to be patient in what has been decreed."[1]

## Earning the Pleasure of Allaah the Exalted:

Allaah the Exalted being pleased with His slave is a fruit of the slave being pleased and content with Allaah. If you are pleased with Allaah the Exalted, Allaah the Exalted will be pleased with you. Anas ibn Maalik, may Allaah be pleased with him, reported that the Prophet, sallallaahu `alayhi wa sallam, said: *"If Allaah loves a people, He tests them. Whoever is pleased with that, then they have [Allaah's] pleasure, and whoever is dissatisfied with that, then they have [Allaah's] dissatisfaction."*[2]

Abu Ad-Dardaa', may Allaah be pleased with him, said: "Whenever Allaah the Exalted decrees something, He loves that His slaves be content with it."[3]

[1] Tafseer Al-Baghawi (pg. 159)
[2] Reported by At-Tirmithi (2396) and he ruled it as being acceptable
[3] Ar-Ridha by Ibn Abu Ad-Dunya (47)

**Also, Allaah being pleased with a slave is better than Paradise and what it consists of.**

**Allaah the Exalted Says (what means):**

*{Allaah has promised the believing men and believing women gardens beneath which rivers flow, wherein they abide eternally, and pleasant dwellings in gardens of perpetual residence; but approval from Allaah is greater. It is that which is the great attainment.}* [QUR'AAN 9:72]

### Attaining complete servitude:

**Contentment with Allaah the Exalted is a form of complete servitude to Him, because servitude cannot be completed without contentment, love, submission, humility, and so forth. Further, it leads to happiness and pleasure with Allaah the Exalted, and with what He has predestined and decreed.**

### It rids a slave of conflicting with Allaah the Exalted in His Rulings and Decree:

**One of the pious predecessors advised his son, saying: "O son, accept my advice and memorize what I say: because if you do, you will live a happy life and die a praiseworthy death.**

**O son, whoever is content with what Allaah the Exalted has set for them will be self-sufficient, but whoever lets their eyes wander and looks at what others have will die poor. Whoever is not pleased with what Allaah the Exalted has set for them has accused Allaah the Exalted in His decree."**[1]

[1] Hilyat Al-Awliyaa' (3/195)

**For example, Iblees (Satan), when he was ordered to prostrate, he refused and disobeyed, because he was discontent with what Allaah the Exalted ordered him to do. He said: "How can I prostrate to someone made of clay?" Therefore, lack of contentment led him to conflict with Allaah's Rulings.**

**Further, hypocrites during our times are not content with what Allaah the Exalted has ruled in terms of usury, Hijaab, and polygyny, and in all of their written and spoken words and utterances are in conflict with the Lord the Exalted! It is as if they are saying: 'Why did You make this obligatory on us?' Even if they do not openly state it, their speech revolves around conflicting with the Lord in His Legislation. Contentment rids a person of this conflict.**

### Feeling the Justice of the Lord:

**That is why the Prophet, sallallaahu `alayhi wa sallam, said to say whenever a sadness or grief befalls us:**

*"O Allaah, I am Your slave, the son of Your slave, the son of Your female slave. My forelock is in Your Hand, Your decree about me is transpiring, and Your decree about me is Just."*[1]

**The one who does not feel the justice of their Lord is oppressive and unjust.**

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[1] Reported by Ahmad (3712) and Al-Albaani ruled it as being authentic

Allaah's justice is present in everything, even in punishments. Cutting the hand of the thief is just because it is a punishment regarding what their hands have committed. Allaah the Exalted is just in His decree, and just in His penalties. None can conflict with Allaah the Exalted in His decree or penalties.

### Thankfulness towards Him the Exalted:

One of the most important fruits of Ridha is Shukr (thankfulness). The one that is discontent does not thank, because they feel that they are being wronged, their rights are being decreased, and their portion is cheap! They might even feel that they have no blessings!

Discontent is the fruit and finality of ingratitude towards what is given as a blessing and towards the One giving it. Ridha is the product of thanking the One giving, and being thankful of blessings.

## Making calamities easier to handle:

## Prevents from jealousy and hatred:

Ridha opens the door to safety from cheating, hatred, and jealousy, because when a person is not content with what Allaah the Exalted has apportioned for them, they will continuously look at what so-and-so has in terms of blessings, and what so-and-so has in terms of ease in life. Therefore, they would constantly be envious of others and would hope that

their blessings perish. Discontent is what enters a person through such a door.

## Being certain with regards to the Wisdom of Allaah the Exalted:

Satan might whisper to the person who is discontented with the decree of Allaah. They would ask what is the wisdom in various matters. As for Ridha, it causes a person to be sure and certain with regards to the wisdom and knowledge of Allaah, and would cause them to be submissive. That is why Ridha (contentment) and Yaqeen (certainty) are brothers that are inseparable and discontent and doubts are twins that are conjoined!

## Precedence before those who do much worship and obedience:

Ridha is one of the greatest and lofty actions of the heart. Through this station, a slave can reach a level that surpasses that of those who tire their bodies and limbs in actions, although [the contented person] does fewer actions than them. That is why Ibn Al-Qayyim, may Allaah have mercy on him, said: "The path of Ridha and love of Allaah make a slave who is lying on their bed become ahead of the rest of the pack by a long distance."[1] This is what makes actions of the heart, in general, different from the actions of the limbs, because reflecting and pondering might make a slave acquire a great reward, even if they are sitting in their beds and relaxing, contrary to actions of the limbs which consist of struggling, without a doubt.

[1] Madaarij As-Saalikeen (2/176)

**This does not mean that a person should never do actions, should not pray, should not give obligatory charity, should not fast, and should not perform pilgrimage, all under the pretense that worship is an action of the heart, and that through loving Allaah and contentment with Him, they are sufficient and not in need of actions of the limbs.**

**That is a great misguidance, and a huge door to tribulation that Iblees (Satan) uses to enter the hearts of people, causing them to increase in their misguidance and disbelief. Had they been truthful in what they claimed, the effects of the actions of the heart would have appeared on their limbs.**

## Reward is multiplied:

**The actions of the heart that are righteous have a great impact on multiplying reward, because its reward does not cease or have a limit, contrary to actions of the limbs that have a specific limit.**

**If a person prays to their Lord, the reward for that prayer ends when they finish their prayers, contrary to Ridha which never ceases in its rewards, because a person would continuously think that they are content with Allaah the Exalted and with His decree. Further, even if they are presented with an accounting problem – for example – their reward never ceases, even if the mind is busy with other things, because its root is still present.**

**Likewise, fearing Allaah the Exalted does not cease if a person begins thinking about something else. If a person is crying out of fear from Allaah, then becomes busied with something that distracts them from crying, the reward of crying, concentration**

**in prayer, and fear of Allaah are all continuous, because it is an action of the heart that is emphasized and situated within a person, and this is one of the amazing aspects of actions of the heart.**

## Earning sovereignty and self-sufficiency:

**Allaah the Exalted Says (what means):** *{Say: 'O Allaah, Owner of Sovereignty, You give sovereignty to whom You will and You take sovereignty away from whom You will. You honor whom You will and You humble whom You will.'}* [QUR'AAN 3:26] **Some of the scholars said in explaining the verse, "You give sovereignty through contentment and pleasure, and humble through keenness and greed."**[1]

**Ar-Raamahramzi, may Allaah have mercy on him, said: "Whoever takes anything from the Dunyaa by way of economy and contentment with what has been divided for them will be granted life through the honor of being content, being self-sufficient, and will live a good life. Whoever is greedy and their eyes are looking at every amenity is in the station of livestock who eat until they are full, then release it back into their own mouths, then eat it again; it only knows this state."**[2]

**Ibn Hajar, may Allaah have mercy on him, said: "Self-sufficiency and richness only stems from Ridha with regards to Allaah's decree, as well as submission to His orders."**[3]

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[1] Rooh Al-Ma`aani (3/114)
[2] Amthaal Al-Hadeeth (pg. 48)
[3] Fat-h Al-Baari (11/272)

## In summary: Ridha is the cause for every good thing:

`Umar ibn Al-Khattaab, may Allaah be pleased with him, wrote to Abu Moosa, may Allaah be pleased with him, saying: "As for what follows, all goodness stems from contentment, so if you are able to be content, do so; otherwise, be patient."[1]

## The difference between contentment, fear and hope

Contentment never parts with those who hold fast to it. It does not leave them in this life, in the middle life (Barzakh), on the Day of Resurrection, or in Paradise. The reason is that they could be content with Allaah during their lives, in their graves, and when entering Paradise. We ask Allaah for His Bounties.

As for fear and hope, the person who has these qualities might fear Allaah's punishment and hope for His Mercy in their lives. As for in the grave, they hope that Allaah the Exalted begins the Hour, so that they can enter Paradise, if they were from the people of Paradise. Likewise, they fear Allaah when standing before Him, and they hope that Allaah the Exalted shows mercy to them and gets them through that situation.

However, when they enter Paradise, there is no longer any fear, because the people of Paradise are not feared for (or have no fear), or have any sadness. Likewise, they do not hope as they did in this life. That is the difference between these three stations.

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[1] Al-Fataawa Al-Kubra (2/390)

**There are many verses that allude to the contentment of the people of Paradise. Allaah the Exalted makes content the people of faith and religion who sacrificed in His Path, and He will make them pleased on the Day of Resurrection. He the Exalted will give them until they take everything they want, and more. Allaah the Exalted Says (what means):**

*{And those who emigrated for the cause of Allaah and then were killed or died - Allaah will surely provide for them a good provision. And indeed, it is Allaah who is the best of providers. He will surely cause them to enter an entrance with which they will be pleased, and indeed, Allaah is Knowing and Forbearing.}* **[QUR'AAN 22:58-59]**

**On the Day of Resurrection, the content life will be the final reality for the people who are given their records with their right hands.**

**Allaah the Exalted Says (what means):**

- *{So as for he who is given his record in his right hand, he will say: 'Here, read my record! Indeed, I was certain that I would be meeting my account.' So he will be in a pleasant life.}* **[QUR'AAN 69:19-21]**
- *{[Other] faces, that Day, will show pleasure. With their effort [they are] satisfied.}* **[QUR'AAN 88:8-9]**

- *{[To the righteous it will be said], 'O reassured soul, Return to your Lord, well-pleased and pleasing [to Him].'}* **[QUR'AAN 89:27-28]**
- *{But the righteous one will avoid it - [He] who gives [from] his wealth to purify himself And not [giving] for anyone who has [done him] a favor to be rewarded But only seeking the countenance of his Lord, Most High. And he is going to be satisfied.}* **[QUR'AAN 92:17-21]**
- *{Then as for one whose scales are heavy [with good deeds], He will be in a pleasant life.}* **[QUR'AAN 101:6-7]**

## Conclusion

**Contentment is one of the most important actions of the heart that bring a person close to Allaah the Exalted. Ahmad ibn Hanbal, may Allaah have mercy on him, said: "Everything has something that makes it honorable, and the thing that makes hearts honorable is contentment with Allaah."[1] Ridha is a high and lofty level that only a minority reaches. Shu`aib ibn Harb, may Allaah have mercy on him, said: "There is nothing rarer in creation than contentment and fear."[2]**

**Contentment is the path to guidance and of the people of piety. It is the road of those whose chests have been expanded by Allaah the Exalted, making them able to accept Islaam, and**

[1] Taareekh Dimashq (5/308)
[2] Ar-Ridha `Anillaah bi Qadhaa'ihi (pg. 107)

causing them to be on a light from their Lord. Such a person believes in decree, all of it, both its good and not so good parts, and that it will happen, and by Allaah's decree, has happened. Allaah the Exalted is not asked about what He does, but the creation are asked.

Is-Haaq, may Allaah have mercy on him, said: "I was present when there was a man with Abu `Abdullaah Ahmad ibn Hanbal, and was asking him. The man said: 'O Abu `Abdullaah, the head of matters, and the completeness of the Muslim is in believing in predestination, both its good, not so good, sweet, and bitter parts, submitting to Allaah's orders, and contentment with regards to Allaah's decree?' Abu `Abdullaah said: 'Yes.'"[1]

Therefore, make yourself steady on contentment, so that you may earn success in this life and the next. If you cannot find yourself able to be content, then be patient, and do not complain of the One who is not befitting that He be complained about, but rather, is befitting that He be thanked and praised due to His blessings that He has bestowed on us.

Whatever Allaah has given and the numerous times He has cured and safeguarded us is far more than the number of times He has made hard and tried. Along with that, He knows what is best for us. If matters become dire, and your patience becomes limited, then turn to Him with your concerns, and complain to Him of your sadness. Let your keenness be with regards to Him. Beware of saying that He is too slow, or to think evil thoughts about Him, because there is a reason for

[1] Al-Ibaanah (2/262)

everything, and every means has an end, and everyone has a complaint to Allaah, and Allaah will fix it for them, either sooner or later.

Maimoon ibn Mahraan, may Allaah have mercy on him, said: "Whoever is not content with decree, then there is no cure for their stupidity."[1]

We ask You O Allaah the Exalted for goodness that makes us have the reward of the patient. We ask You for thankfulness that makes us have the reward of those who are thankful. We ask You for repentance that purifies us from the stains of sins, making us among those who are considered those who turn back to You. You are the Owner and Possessor of all blessings and goodness. You are the One who is sought in all hardships, trials, and harms. O Allaah, grant us patience in bearing what we dislike in terms of Your decree, and grant us contentment in all of that, out of obedience. Grant us thankfulness for what has passed in terms of Your predestination, as well as submission to Your good predestination, and make us humble and humiliated towards You. We ask and hope for more and to be close to You, O Generous One.

## Test your understanding

Here are two levels of questions about the topic; there are direct questions, meaning, the first level questions, and questions that need some research and reflection which are the questions of the second level.

[1] Faydh Al-Qadeer (6/137)

## Level one questions:

1) Mention the levels of Ridha in terms of their rulings.
2) What does contentment with Allaah mean?
3) What does contentment with Islaam mean?
4) Contentment with Muhammad, sallallaahu `alayhi wa sallam, as a prophet is shown in a few matters, mention three of those matters.
5) Does contentment conflict with crying over the dead?
6) Mention four things that help a person achieve contentment.
7) What is the difference between contentment and patience?
8) Mention four fruits of Ridha.
9) Mention some scenarios that would be conflicting with contentment with predestination and decree.
10) What is the supplication that the Prophet, sallallaahu `alayhi wa sallam, taught Zaid ibn Thaabit, may Allaah be pleased with him, on the topic of Ridha?

## Level two questions:

1) What is the difference between contentment with Allaah and contentment of Allaah?

2) Mention some things that help a person achieve contentment with Allaah, apart from what has been mentioned in this booklet.

3) How can interaction with the poor be a way to acquire contentment?

4) Is contentment something innate that Allaah the Exalted gives the person, or is it something that a person can attain through struggling and exercising the soul?

5) Explain the statement of `Umar ibn Al-Khattaab, may Allaah be pleased with him, to Abu Moosa Al-Ash`ari, may Allaah be pleased with him, when he said: "As for what follows, all goodness stems from contentment, so if you are able to be content, do so, otherwise, be patient."

6) What is the difference between Ridha, fear, and hope?

7) What is the meaning of this principle: "Contentment with sin is a sin, and contentment with disbelief is disbelief."

8) Why does a slave thank Allaah the Exalted during times of hardship?

9) Mention some books that deal with the topic of Ridha.

10) "Knowledge of Allaah the Exalted necessitates contentment with His decree and tranquility during trials." Explain what this statement means.